A ſhort Catechiſme for Houſholders, with praiers to the ſame adioyning.

Pſal. 34, 11.

Come yee Children, hearken vnto me, I will teach you the feare of the Lord.

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1617.

A briefe Catechiſme,

containing a declaration of the true way to life euerlaſting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Queſtion.

WHat is the chiefeſt thing which euery one ought to bee moſt carefull of as long as they liue?

An. Euery one ought to bee moſt carefull of theſe two points.

Firſt and chiefely how he can bee ſaued in the a day of iudgement, before Gods iudgement ſeate, and ſo b come to life euerlaſting.

a Mat,16,26. 1,Pet,1,9.

b

Secondly, how to c liue according to Gods holy will, during our life. In the which two pointes wholly ſtandeth the glory of God, ſo much as of man ought to be ſought for.

Mat,6,33 & 25,34

c Luke 7 Eph, & 2, 1,P

Que. How can we know this, how weare diſcharged before gods iudgment ſeat?

Aun. We can neuer know howe we be diſcharged before the Iudgement ſeat of God, vntill ſuch time as

a we know our own a miserable estate
Mat,9,12,13 by reason of the greatnes of our sins
1,Tim,1,15 and the horrible punishment, which
Mat.11,28 we deserue for them.

Que, How dooest thou know the greatnes of thy sin, and the horrible punishment due to the same.

An. The greatnesse of my sin, and the horrible punishment thereof, I
a know by the a Law of God, b rightly
Rom,3,20 understood, the sum whereof is con-
Rom,7,7.8, 9.10,11.12 tained in the ten commaundements.
Rom,5,20
Gal,3,19

Que. Rehearse the ten commaundements.

b An. God spake all these words, and
Rom.7,9 said, I am the Lord thy God, which brought thee out of the land of Egipt, out of the house of bondage.

1 THou shalt haue none other gods but me.

1,20,1, 2 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauē aboue, nor in the earth beneath, nor in the water vnder the Earth, thou shalt not bow downe to them nor worship them: For I the Lord thy God, am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth

fourth generation of them th at hate me, & shew merey vnto thousands, in them that loue mee, and keepe my commaundements.

3 *Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.*

4 *Remember thou keepe holy the Sabbaoth day, sixe daies shalt thou labour and doe all that thou hast to doe. But the seauenth day in the Sabbaoth of the Lord thy GOD. In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, & thy maid seruant, thy Cattle and the straunger that is within thy gates. For in sixe daies the Lord made heauen and earth, the Sea, and all that in them is, and resteth the seauenth day, wherfore the Lord blessed the seuenth day, and hallowed it.*

5 *Honour thy Father and thy Mother that thy daies may bee long in the Land which the Lord thy God giueth thee.*

6 *Thou shalt do no murther.*

7 *Thou shalt not commit Adultery.*

8 *Thou shalt not steale.*

9 *Thou shalt not beare false witnesse against thy neighbour.*

10 *Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his man ſeruant, nor his maide, nor his Oxe, nor his Aſſe, nor any thing that is his*

Que What is the fift commandement?

An. 1 *Thou ſhalt haue no other Gods but me.*

Que What is the meaning of this commandement?

Aun. The Lorde God ſtraightly chargeth vs in the firſt commaundement, that wée worſhip God alone, which Worſhippe ſtandeth in foure points: Firſt, that wée a loue God aboue all. Secondly, that wée b feare God aboue all. Thirdly, that wée make our Prayers to c none but vnto God. Fourthly, that we d acknowledge God alone to be the guider and gouernour of all things, e of whome we receiue all the benefites that wee haue, and therefore, that f wee truſt and ſtay vpon him alone.

a Phil. 3, 7. 8. Mat, 10, 37.
b Mal, 1, 6. Mat, 10, 28.
c Rom, 10, 13.
d Pſal, 35, 6. & 115, 3. & 145, 15. & 95, 4. 5
e Iam, 1, 17.
f Ier, 17, 5, & 48, 7. Eſa, 31, 1.

Que What is the ſecond commandement?

An. 2 *Thou ſhalt not make to thy ſelfe*

any

any grauen Image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, &c.

Que What is the meaning of this commandement.

Aun In this second commaundement be contained thrée things.

First, that we should not a thinke God to be like either man or woman or any other thing, & therfore that we make no Image of God in any case.

Secondly, that we make no image of any other thing, eyther to b Worship the Image it selfe, eyther God, Saint, or Angell by the Image, neither yet to this end, to by the c better put in mind of God be the Image.

Thirdly, that we worship not God in any other d outwarde worship, according to our owne fantasies, but e as God cõmandeth vs in his word.

Que What is the third commandement?

An 3. *Thou shalt not take the name of thy Lord thy God in vaine.*

Que What is the meaning of this commandement?

An God chargeth vs in this third com-

a
Deu,4,15. 16.17.18.&c Act,17.29. Ioh.1,18. 1,Tim,6,16

b
Leu.26,1, Exo,34.14 Deu,4,23 1.Ioh,4.12 Esa,40.18, 25,&46,5, Psal,97.7. & 106.36. Esa,44,17, Dan.3,18

c
Aba,2.18. Ier,10.8,14 15,

d
Ioh.4.23.24 Mat,15,9, Esa.29.13. 14.

e
Deut,12,13 &5,32, 33. Prou,3,6 Iosua,1,7, Apoc,2,3 18,19

commandement, these three things.

First, that we vse with a most high reuerence the name of God whensoeuer we eyther speake or thinke vpon him.

a Deut.28, 58,59. Psal.8,1.

Secondly, that wee neuer blaspheme the Name of God, by b Coniuring, Witch-craft, Sorcery, or Charming, or any such like, neyther by cursing or banning.

b Deu.18,10. 11,12. Esa.8,19, & 47,12.

Thirdly, that wee neuer c sweare by the name of God in our common talke, although the matter be neuer so true: but onely where the d glorie of God is sought, or the saluation of our Brethren, e or else before a Magistrate in witnessing the truth, whē wee are thereunto lawfully called. In which causes wee must f onely sweare by the Name of GOD. But as for Saints, Angels, Rood, Booke, Crosse, Masse, or any other thing, wee ought in no case by them to sweare.

c Mat.5,34, 35,36,37. d Iosu.2,12, 2 Cor.1,25, & 11,31. e Exo.22.10. 11. f Deu.6,13,

Que. What is the fourth commandement?

An. 4. *Remember that thou keepe holy the Sabbaoth day.*

4. Esa

Que.

Que. What is the meaning of this commandement?

An. The hallowing of the Sabbaothday, is to rest a from our labours in our calling: and in one place to assemble our selues together, and with feare and reuerence, to heare, mark, and b lay vp in our hearts, the word of God c preached vnto vs: to d pray altogether, that which wee e vnderstand with one consent. And at the times appointed, to vse f the Sacraments in faith and repentance, and all our life long, to g rest from wickednesse, that the Lorde by his holy Spirite, may worke in vs his good worke, & so begin in this life the euerlasting rest.

a Deu,5,14 Exo,16,26
b Mat,13,23,
c Acts20,7 & 15,22,&
d Mat,18,19 1.Cor,14,16 17.
e 1,Cor,14,16 17.
f 1,Cor,11,33 34.
Acts 2,42 & 20,7
g Num,29,7 Heb,4,9.10 a

Que. What is the fift commaundement?

An. 5. *Honour thy Father and thy Mother.*

Que. What is the meaning of this commandement?

An. The meaning of the fift commaundement is, that wee should honour, that is to say, loue, feare, obey, and releeue our a Parents, or any other

Col,3,,3. 22.23.20, Leuit. 24

other that are vnto vs in their stéede.
As our b Princes, Rulers, and Magistrates, c our Pastours and Teachers, our d Maisters, and all other which are aboue vs, in any calling, placed by GOD, e the Aged and gray-headed: and that all Superiors shew themselues indéede Parentes, in f defending and guiding their inferiours.

b Exo, 22, 18. Ro, 13, 1, 2, Titus, 3, 1.
c Heb, 13, 17. 1. Thes, 5, 12. 13.
d Eph, 6, 5. 6. 7 Tit, 2, 9, 10.
e Leu, 19, 32.
f Col, 3, 21. Col, 4, 1, Ephe, 6, 4, 9. &c.

Que. What is the sixt commandement?

An. 6. *Thou shalt do no murther.*

Que. What is the meaning of this commandement?

Aun. First, the Lord God forbiddeth vs in the sirt commaundement, all a killing, b fighting, and c quarrelling, all d reproches, mockes, and taunts

a Gen, 9, 6. Deut, 5, 17.
b Mat, 5, 38, 39
c. Col, 3, 12. 13

Secondly, he forbiddeth all killing in heart, that is, e all anger and malice, f all desire of reuenge.

d Leu, 19, 14. 17, 18.
e Mat, 5, 21, 22 1, Iohn, 3, 15.
f Prou. 20. 22.

Thirdly, on the other side he commaundeth vs to preserue life by exercising g the works of mercy and compassion towards our Brethren, yea, euen toward our enemies.

g Mat, 25, 33. Esay, 58, 7. Eze, 18. 7,

Fourth

Fourthly, to loue one another inwardly in heart, as our selues: yea, euen our enemies, and them that hate vs.

Quest. What is the seauenth commandement?

An. *Thou shalt not commit adultery.*

Que. What is the meaning of this commandement?

Aun. Wee are forbidden in this seauenth Commaundement, first, all Adultery, Fornication, and all other vncleannesse in our bodies.

Secondly, all vnpure thoughtes, and lusts of the heart.

Thirdly, all other thinges which might intice to such vncleannesse as all vnchast behauiour, filthy talke and Songs, wanton apparrell, lewd and ydle pastimes, gluttony, drunkennesse, houses of open whoredome, and whatsoeuer els may allure vs to vncleannesse.

Fourthly, on the other side he commaundeth vs to keepe our Bodies and Soules chast and pure, as Temples of the holie Ghost. Or if the Guift of Chastity be not giuen vs, then to vse

vse the lawfull remedy appointed by God, which is marriage.

Que. What is the eight commandement?

An. 8. *Thou shalt not steale.*

Que. What is the meaning of this commandement?

An. In this eight cõmaundement the Lord GOD forbiddeth all a stealing and robbing in outward dædes.

Secondly, he forbiddeth all b stealing in heart: that is all desire of any mans goods wrongfully.

Thirdly, hee forbiddeth c all false and wrongfull dealing.

Fourthly, on the other side he chargeth vs that we be content with the portion of goodes which the Lord giueth vs, to d apply our selues in our vocation & calling, to get our own liuing, & liue of that which is our own, and also to be helpfull vnto others.

Que. What is the ninth commandement.

An. 9. *Thou shalt not beare false witnes against thy neighbour.*

Que. What is the meaning of this commandement?

a
Leu, 19, 11
Deu, 5, 19
b
Eph, 5, 3
Col, 3, 5
Psal. 62, 10
& 15, 3. 5
Zach, 8, 17.
Mic, 2, 1. 2
Acts 20, 33.
c
1, Thes, 4, 6.
Exo, 22, 21
22, 23
Deu, 10, 17.
18, 19. & 24
14. d
Pro. 27, 27.
1, Tim, 6, 6
e
Gen, 3, 19.
Eph. 4, 23
2. Thes 3, 1

Aun

An. The Lord God in this ninth commaundement, dooth commaund vs: First, that wee should neuer a speake falsely in Witnesse bearing. Secondly, that not onely in witnesse bearing, but also in no other matter, wee should neuer b lie, flatter, or dissemble. Thirdly, that we should neuer tell any c false tales behinde our Neighbours backe, or heare them of others: that wee should neuer d beléeue any euill spoken of them behind their backs, vntill we fully know the certainety. Fourthly, in priuat offences to speake nothing, although it be true, to the e hurting of our brothers good name, if by f priuate admonition he may be won.

a Pro,19, 5,9 & 21,28
b Eph,4,25. Psal.15,2
c Psal.15,3. Pro,25.18
d Mat,7,1.2 Rom,14,4, Psal,15,3. Iam.4,12
e 1,Pet.4,8. 1,Cor,13,7. Pro,11,12
f Mat.18,15. 16 17.18

Que. What is the tenth commaundement?

a Rom.7.7

An. 10. *Thou shalt not couet thy neighbours house.*

Que. What is the meaning of this commandement?

a Rom.7,7

An. Here the Lord in plain words dooth forbid all inward desire, what soeuer is a vnlawfull to be done, although wee neuer b consent vnto it,

b Gen,65 &8.21, Pro, 109 Pro, 2.09.

as

Rom,7,23, d Eph,4,22, Col,3,9, e Rom,6,6, as the c rebellion of the flesh, all corruption of the d old man, all e blot of originall sinne, so that by this Commaundement, most clearely we may see the image of that man that pleaseth God, euen such a one in whome nothing is impure, neyther in will nor nature.

Quest Canst thou fulfill all these commaundements of God, without breaking any one of them?

Aun These are the commaundements of almighty God, the perfect fulfilling wherof no a flesh can attain vnto: No, although I doe all that I can, yet I breake them daily, both in thought, word, and deed.

a Rom,3,23, Rom,8,3,4, & 11,32. 1,Ioh,2,8, 1,Reg,8,46

Pro,29,9. Que. What punishment doth God appoint for breaking any one of thē?

An The punishment for the breaking of the least Commaundement, euen in a thought, yea, if it were but once broken in all my life, is the euerlasting curse of GOD, which containeth all the torments that can be deuised both of soul and body, and in the Scripture is called by diuers names to expresse the paine, as hel

a Mat,5,28,

fire,

fire, the e Worme that neuer dyeth, f vtter darknesse: g burning Lake: h second death: damnation, and such like.

d Math,25,41 & 10,28, Mark,9,23 e Marke,9, 44.46. f Mat,22.13. & 25,30, g Apo,10,20. & 20,10,14. h Apo,21,8,

Que. Is there nothing which a man can doe in the Worlde, to serue as a sufficient recõpence to God for one sinne?

An. No, although I should giue a all my goods to the poore, or suffer my body to be b whipped all my life long or suffer any other punishmẽt which might be deuised: it is not sufficient for one of my least sinnes.

a Luk,17,10. b Col,2,23,

Que. Yea, but God is merciful, will he therefore punish sin so sharply thinkest thou?

An. Our God indéede is a merciful, but he is also b iust and true, and therefore must néedes of Justice and truth, punish mans sin, with the punishment which he hath appointed.

a 1,Cor,1,3. Psal,18.45, & 86.15. b Psal,7.9, Psal,11,5, Rom,3,4, Ioh,3,33,

Que. Seeing then this punishment must needs be suffered, are we in our selues able to suffer and ouercome it?

Aun. None is able to suffer a and ouercome this great punnishment of sinne,

a Psal,130,3, Math,19,25

sinne, being onely man.

Que. Is there then no means at all, wherby we may be saued from those paines euerlasting.

An. The paines which our sinnes deserue, must nædes bee suffered by man, because God of his iustice must nædes punish sin in man, which was committed by man, and therefore our Sauiour Christ, bæing euerlasting God, became also a man, and hath fully b suffered whatsoeuer was due for mans sinne.

Que. Are not then all people discharged, seeing the punishment is paide.

An. None are discharged, sauing those that take hold vpon Christ, and his merits with a true faith.

Que. What callest thou this true faith.

An. This true and liuely faith, is a a full perswasion and assurance of my b heart, grounded vpon thec promise of God, and wrought in mee by thed holy Ghost, whereby I am fully assured, that whatsoeuer Christ hath wrought for mans saluation, pertaineth

Ioh,1,29
1,Ioh,2,1
2,Cor,5, 21
Esay,53.6
Rom,8,3
1,Ioh,3
16.18.36
a
Col,2,2
1,Ioh,3,2
Ephe,3,12
Ro,8,38,39
Ephe, 1,18,
b
Rom,10,9
Eph,3,17.
c
Ro,4,3.18
Rom, 10,8,
& 1,16.17
d
Eph,1,17,13
2,Cor,1,22,
& 5,5,
1,Cor, 2,10
2,Cor,4,18

nesh not onely to others, but euen to me, and is wholy mine, as surely as if I performed the same in mine owne person. Ephe,3,17. a

Que. *How can it be that thy sins are for giuen thee, and yet according to Gods truth fully punished, with punishment which GOD hath appointed for sinnes.*

Ans By this my true faith, I see my sinnes both to bee forgiuen, and yet fully punished, for in Iesus Christ to a satisfie Gods iustice, they bee b fully punished, and yet to me they be c forgiuen, because in me they be not punished, but in Christ for mee, to set forth Gods mercy, and therefore shall neuer be layd to my charge. In this manner therefore I see the Lord my GOD to bee both merciful and iust. 2,Cor,5,21 Rom,3,25, b 1,Ioh,2,1, 12, Gala,3,13, Rom,4,25 c 1,Cor.5.9

Que. *Yea, but although the punishment of my sinnes be paid in Christ; yet seing there can no vnrighteousnes dwell with God, how canst thou stand before Gods iudgement seate as righteous and iust, seeing thou hast no righteousnes, but such as is stained with so many sinnes.*

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnes, which I haue wrought in mine own person, but with the righteousnesse of Iesus Christ. Which righteousnesse being taken hold vppon, by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne works, which I haue wrought, but taking hold vpon Christs workes to be mine by faith.

Que. Doth not this make men to runne into all sinne and wickednesse.

An. No for this true faith as soone as it hath wrought in vs a through the holy Ghost, doth frame our hartes a new, & causeth vs to b detest, hate, loathe, and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our whole c delight and ioy in those thinges which bee agreeable to Gods will, and causeth vs also d to expresse the same in our life and conuersation, or els it is no true faith, but a e dead faith.

a Iohn, 3,3,5 Ephe,4, 20. Colos,3,9, Rom,6,6, & 12, 1,2,

b Rom,7, 23.

c Rom,5, 1.2 3,11,

d Rom,6,11, 12, 13. Math,7,17, Iohn, 15,5,

e Iames,2.17

Que. Rehearse the sum of this faith

An.

Answer.

I Beléeue in God the father almightie, maker of heauen & earth. And in Jesus Christ his onlie son our lord which was conceiued by the Holie ghost, borne of the virgin Marie. Hée suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, and the third day he rose againe from death. He ascended into heauen, and sitteth on the right hand of God the father Almightie. From thence shall he come to iudge both the quicke and the dead. I beléeue in the Holie Ghost. The holie Catholicke Church. The Communion of saints. The forgiuenes of sinnes. The resurrection of the body, and the life euerlasting. Sobeit.

Quest. What is the effect of this Creed?

Qu. This Créed containeth foure especiall pointes. First, what wee ought to beléeue concerning God the Father. Secondlie, concerning God the sonne. Thirdly, concerning God the holie ghost. Fourthlie, concerning Gods people, called the Church.

Qu. What belieueſt thou in the firſt part concerning God the Father

Ans Firſt, I beléeue that God the father through Chriſt, a into whoſe body I am grafted by fayth, is not onely a b father of other faythfull, but euen my father, and therefore c loueth me. Secondly, that he is almighty, that is, that hée hath d all power in his hand, guiding & ruling all thinges, ſo that nothing can be done in e heauen, earth, or hell, without his prouidence.

a Ioh, 1, 12, Rom, 8, 1 Rom, 8, 11, Gala, 3, 26,
b Rom, 8, 15 1, Cor, 6, 19
c Rom, 5, 8, 9
d Eſay, 54, 5, 6, 7, Eſay, 46, 10, 11,
e Amos, 3, 6, Iere, 10, 23. 1, Reg, 22, 19, 20, &c Pſalm, 31. 6, 7, 8, 9.

Qu. What belieueſt thou in the ſecond part concerning God the ſon

Ans I beléeue that Jeſus Chriſt one a God in ſubſtance with the Father and the holy Ghoſt, b took fleſh of the Virgine, and is become perfect man as I am in all things, ſinne onely excepted, c and in my Nature hath wrought for mee, whatſoeuer was needfull for my ſaluation.

a Rom, 9, 5, Iohn, 1, 1 Ioh, 1, 4, 10.
b Rom, 1, 3, Ma. 1, 20. 2
c He. 2, 14, 15 Rom, 8, 3,

Qu. What meaneſt thou when thou ſaieſt, *He ſuffered vnder Pontius Pilat*

Ans Becauſe that manner of death which men doe ſuffer by the ſentence

of

of the Iudge, and vnder the tytle of Iustice, is more shameful, slaunderous & terrible, then if a man shoulde die naturally in his bed: Therefore Christ toke on him our person, to shewe himselfe a before an Earthly Iudge, and to be b condemned by the mouth of Pilat he being then Iudge, that thereby we might be cleared before the iudgement seat of God.

a Psalm, 2, 2 Acts, 4, 27.
b Mat. 27, 16, Ioh. 19, 1 13, 23.

Que. *What meanest thou when thou sayest, Christ was crucified, dead, and buried.*

An. First, I meane in that he was crucified, that hee suffered a the death of the crosse, which was an abhominable and cursed death, b to deliuer me from the curse which was due for my sinnes. Secondly, for asmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercam death. For in his death doth lye the principall point of our saluation, for if hee had not beene truly c dead, we should be yet subiect to eternal death and damnation.

a Luk. 23, 33.
b Ga. 3, 13, 14
c Esay, 53, 1 Rom. 5, 8. 2 1, Cor. 15, 3. 1, Pet. 2, 24.

Thirdly, hee was buried for the

more greater confirmation of his death and Resurrection. And to the intent to make it more certainely knowne vnto vs, it pleased him also to be buried after the common manner of men, and that by two notable persons, d Nicodemus and Ioseph of Aramathia, which was done also by the will and consent of Pilate, who caused the body to be deliuered vnto them.

d Math, 27. 57 Mar. 15, 43. Luke, 23, 53

Que. What meanest thou concerning this, that *Christ descended into hell.*

Qu. Where it is said that Christ descended into hell, thereby I beléeue that Christ did not only suffer in his body, the punishmēt due to my body, a but also in his soule the punishment due to my soule, which was, the torments of hell, second death, b sorrows of death, and abiection from GOD: as it doth appeare, by the anguish of his soule in the garden, c when drops of blood issued out of his body, and also vpon the Crosse by d his lamentable crye to his father. For in miserable case had wee beene, if he had suf-

a Esay, 53, 4, 8. 10. b Acts. 2, 24. Math 26, 38 c Luke 22, 44 d Luke, 23, 49 Math, 27 46 50.

suffered onely the punishment due to our bodies, and not to our soules.

Que. What fruit hast thou by this death of Christ.

An. First, I beléeue that this death and punishment, which Christ suffered, is the appeasing of a Gods wrath and a full satisfaction to God for all my sinnes. a Hebr.9.12, 13,14,28, 1.Pet.2,24, 1,Iohn,2,1,

Secondly, that b as hee is dead for sinne, so he will cause sinne to dye in my mortall body. b Gala,5,24. Gala,2,29, Rom,6,6, 7,8,11.

Que. What profit hast thou by the rising againe of Christ.

An. First, I am assured by this rising from death, that he hath a ouercome death, hell, and sinne, and hath finished my iustification. a 1,Cor,1,55. 56,57. Rom.8,33, 34.

Secondly, that as he is risen from death, so he causeth me as a member of him to rise from sin, and delight in in righteousnesse. Rom.4,25 b Rom,6,4, Col,3,1,2,

Thirdly, his rising againe, is a sure pledge c to me, that my body shall in likemanner rise againe. c 1.Cor.15.15 20.

Quest. What is the meaning of this that *Christ ascended into heauen?*

An. Christ as touching his manhead,

head is a onely in heauen, but in his God-head, and comfort of his holie Spirit, he is with vs to the end of the world

a Acts, 3, 11. Acts, 1, 21,

b Mat, 28, 20

Qu. What good getteſt thou by the aſcending of Chriſt into heauen.

An. First, Chriſt his aſcending into heauen, is a ſure pledge vnto me, that a I ſhal in like maner as a member of him, by his power, be receiued into heauen, in that ſame nature wherein he is aſcended.

a Iohn, 14, 3 Phil, 3. 21, 1, Cor, 1, 7 1, Theſ, 4, 16, 17,

Secondly, Chriſt hauing aſcended into heauen, b maketh continuall interceſſion for me.

b 1, Ioh, 1, 2, Heb, 9, 12, Rom, 8. 32

Que. What is the meaning of this that Chriſt *ſitteth on the right hand of God the Father.*

An. Chriſt ſitteth at the right hand of the Father, that is, hath all a power giuen him of the Father ouer all things

a Math. 28. 18 Ephe, 1, 20 21, 22,

Que. VVhat fruit doſt thou receiue by this, that *Chriſt ſhall come to iudge the quicke, and the dead.*

An. To mee that am a member of Chriſt, it is a ſinguler comfort, a when I know aſſuredly ỹ none ſhall

a Mat. 24, 31, Mat, 25, 34, Mat, 19, 28, 2. Theſ. 1. 10

be

be my Iudge, but hee that is my Sauiour. But terrible it wil be to those that flee from Christ, b whē they shall see him come to iudge them, whom they in their life time refused.

b 2, Thes, 1,6 7, 8, Luke, 21.25 Math, 25, 41

Quest. *What belieuest thou in the third part, concerning God the holy Ghost.*

Ans. I beleeue that God the holy ghost a sealeth into my heart all Christes benefites to bee mine, and b maketh sin to die in me, & stirreth me vp to righteousnes and holines of life.

a Ro, 8, 9, 10, 11, 15, 16, Gal, 4, 6, b Ephe, 1, 17, Ephe, 4, 23. Psalm, 1, 3 Collo, 2, 11, 12, 13.

Que. *Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghost.*

An. Because God hath so opened himselfe in his a Worde, that these three sundry persons are in substance but b one true and euerlasting God.

a Mat, 3. 16. 17 1, Ioh, 5, 7, Esay, 61, 1, b 1, Cor, 12, 11,

Quest. *Nowe let vs come to the fourth part: What calleſt thou the Catholick Church.*

An. The Catholick Church is the a whole company of faithfull people, which euer were since the beginning of the world in all places, which also

a Rom, 8. 20, Ephe. 1, 10 11, 12, 13. Mat. 16, 28, Ioh, 10, 26

be

be now, and shall be to the end of the World. Of the which number I be-
b leeue that b I am one, I beleeue that
1, Ioh, 3, 21, God c knoweth them all, and hath a
2. Cor, 13, 5. most tender care ouer them.
Rom, 8, 16. Que. What callest thou the *Commu-*
c *nion of Saints?*
2. Tim. 2. 19 *An.* The Cõmunion of Saints, is
1, Pet, 5, 7, the society that all wee which beleeue
Esay, 49, 15. haue one with another, as a mem-
Math, 10, 29 bers of one head Iesus Christ, wher-
30. 31, a by wee are ready b to communicate
1. Cor. 12, all Gods benefits, both spirituall and
12, 13, 14, temporall, to the mutuall health and
and 5, 30. comfort of one another, according to
Col. 1, 18, the measure which we haue receiued
Rom, 12, 5, b of God in this life.
2. Cor. 11. 28 Que. What is it to belecue the *For-*
Gala, 6, 2, *giuenesse of sinnes?*
Phillip, 2, 1, *An.* I beleeue that Iesus Christ
2, 3, 4. a hath a wholly appeased God for my
1, Iohn, 2, 2. sinnes, and paid the full punishment
Collo. 1. 14, due to them, and therefore that they
20, 21, 22, be freely forgiuen me, and shal neuer
1, Cor. 1. 30 be layd to my charge.
Esay, 53. 4. 5 Que. What beleeuest thou of *the*
6, 8. 12. *riising againe of the body?*
Rom, 3. 24. *Ans.* I beleeue that after this life
25. et 5, 8, 10 en-
2, Cor, 5. 19.

ended, a my soule shall go to GOD that gaue it, and my body shal rest in the graue vntill the appointed time: and then I shalbsée God in my flesh, and mine eyes shall loke vpon him, and this my body shall bee made like to the glorious body of Christ, without all corruption.

a Luk, 16, 20, & 12, 20,
b Iob, 19, 26, 27.
1. cor. 15. 42 43, 44, 53. Phil. 3, 21, 1, Thc, 4, 17

Qu. What is it that thou saist of *life euerlasting?*

On. I beléeue that when God shall raise againe this my body, and ioyne it again together with my soule, that then I shall liue with a Christ for euer, in his euerlasting Kingdome of glory.

a 1, Cor, 15, 53, 54.

Qu. By what meanes do we attaine to this, which thou hast here confessed.

On. The holy Ghost hath appointed the preaching of the Word to bée the ordinary meanes, whereby he a worketh in our hearts this true and liuely faith, and without this preaching of the Word, wee can neuer haue faith.

a Rom, 10, 14, 17
1 Cor. 1. 21.

Qu. After that God by the meanes of his VVord, hath wrought in our

hearts

hearts faith, by what meanes afterward doth he strengthen the same.

Aun This faith doth God strengthen in vs, by the selfsame preaching of the word, and also by the vse of the Sacraments

Quest. *What callest thou the Sacraments.*

Aun Sacraments bee a outward signes ordained of God for the greater assuraunce and strengthening of our fayth, being vnto vs b sure pledges of these benifits of our saluation, which wee receiue in Christ to bee ours, and are represented vnto vs by the outward signes of water in Baptisme, and Bread and Wine in the Supper of the Lord. They serue also for a marke of our profession, whereby we differ from other people which be heathen

a Gene, 17.11 Exo, 12, 3.4 5. &c

b Rom, 4.11

Quest. *How many Sacraments bee there?*

An There be two a Sacraments, that is to say: Baptisme and the supper of the Lord.

a 1, Cor, 10, 1, 2, 3, 4

Que. *What strength of faith hast thou through Baptisme.*

Aun.

An. I am taught and aſſured by a Baptiſme, that my ſinnes are for giuen me: for as the water waſheth away the filthines of my body, euen ſo ſhould I through the holy Ghoſt, bee thereby fully certified and perſwaded, that the b bloud of Chriſt, being ſprinkled vpon my ſoule by ẏ c hand of faith, hath waſhed away both the guiltineſſe of my ſin, and the puniſhment due to the ſame: the fruite and effect whereof appeareth herein, that through ẏ power of Chriſt his death and reſurrection, I am dead d as touching ſinne, and raiſed vp againe in e newneſſe of life: which two things, in whomſoeuer they appeare not, they may well haue the name and title of baptiſme, but indeed they are no Chriſtians.

a Acts, 22.19. Mark, 1,4,
1. Pet, 1,2. & 1,21, 1, Iohn, 1,7, Ephe, 5,26 Tit, 3,5,6,
b Acts, 22,16,
c Acts, 15,9,
d Rom, 6,3, 4,5,6&c,
e 2, Cor, 5,17 Gala, 5,24, 25.

Queſtion. *What ſtrength of faith doe we finde in the vſe of the Lords Supper.*

An. The ſupper of ẏ Lord through the holy Ghoſt, dooth ſtrengthen my faith that I ſhould not doubt, but as ſurely as I receiue the Bread and Wine

wine into my body, to become wholy mine, so my a soule receiueth with-
a all Christ, with his b passion and right-
Mat, 26, 26 27, 28, 1, Cor. 10, 16. 17, & 11 26, 27, 28, teousnesse to be wholy mine, as surely as if I hadde wrought them mine owne selfe.

b Qu. Are not thē the bread & wine
1. Cor, 1, 30 Rom, 4, 23. 2, Cor, 5, 21. in the supper of the Lord, turned into the body and bloud of Christ?

An. The bread and wine as touching their nature and substance a are
a Mat, 26, 26 27, 28. 1. Cor. 10, 16, 17, & 11 24, 25, and 12, 13. not turned: but as touching the vse of them, they differ from common Bread and Wine, in that they are appointed of God, to serue vnto vs as b Seales and pledges of those benifits which Christ in his body hath
b Rom, 4, 11, wrought for vs.

Qu. In what manner oughtest thou to prepare thy selfe to the receiuing these misteries?

An. In preparing my selfe to re-
a 1, Cor, 11. 28. b, 2 Cor. 13, 5. ceiue the supper of the Lord, I ought diligently to obserue these three things.

c First, to a examine my selfe whe-
Ephe. 1, 13. 2 Cor. 1, 22 and 5, 5 ther I b stand in fayth or no, which I shall knowe, if I fele my c heart

d assu-

d assured by the Spirit of God, that the e punishment of my sins is fully discharged in Christ, and that whatsoeuer hee hath done, pertaineth not onely to others, but euen f to me.

Secondly, to examine my selfe, whether I find my hart g inwardly sorry for my sins, with inward hatred and lothing of sin, and an h earnest desire, and sure purpose wholy to conforme my selfe to the will of Gods word.

Thirdly, if any offence be betwixt others and me, that i I reconcile my selfe vnto them. All these things, although they ought earnestly to be cõsidered in the k whole course of our life, yet then especially, when wee come to the Supper of the Lord.

d
Rom,8.15.
Ephe.3.12
e
1.Ioh.2.1.2
f Eph,3,17.
18.19.
g
Mat.26.75
Ierem.4.4.
Ioel,2,12
h Rom,6,
4.5.6.7.8.
Phi.3.13.41
i Math,5.
23. 24.
k Luke, 1,
74,75.
1.Pet.1.15,

Que. Now seeing we be saued, by Christes workes, without our deseruings, wherto then now serueth our wel doings, or what auaileth it to do good works?

Ans. We must do good works, a not to deserue our saluation by them but by our works to b glorifie God, in

a Esa.46.6
Iob,35.7.
Psal.17.2,
Luke.17.10.
b Mat,5.16
1,Cor.6,20
1.Pet.2.12

in c walking as becommeth Gods Children, d declaring thereby our thankfulnes to God for our redemption. e

c Col,1,10, Phil,1,17 1.Thes.2.12

Secondly, by our works to e make our election more certaine vnto our selues.

e Ephe,4,1, Ephe,1,4, Luke,1,75

Thirdly, to winne f others vnto Christ, by our holy life and conuersation.

d Ro,6,11,12 13, & 12, 1, 2, 1, Pet, 15,1

Qu, What works callest thou good workes.

An. Our works can neuer bee acceptable and good in the sight of God, vnlesse in doing them we kéepe these two things.

é 2,Pet,1,10

First, that they bee framed according to the rule of Gods a lawes and commaundements, & not b after our owne deuises.

f 1,Pet.3,1,2 Rom,14.19

Secondly, that they proceede from an heart c purged by faith. If eyther of these two pointes be lacking, our workes are abhominable in the eyes of almighty God, although they appeare neuer so glorious in the sight of men.

a Ephe,2,10

b Col,2,20, 21,22,23 Esay,9,13 Math,15,9,

c Rom,14,23 Hebr,11,6, 1,Cor,5,9,

Que. Because prayer is our speci-

all

all meanes which God will haue vs vſe to encreaſe our faith, tel me what belongeth to true prayer?

Pſa,50 & 81,8,9. Rom. 10. Iam,1 5. Mat,4,10.

Anſwer. It is requiſite in true prayer, that we obſerue theſe fiue things.

b Iohn,14, 13,& 15,16 & 16,23.

Firſt, that we make our Prayers a onely to God, through b Chriſt, and not to Saints.

c 1,Ioh,5,14. Ioh.4,23,

Secondly, that we be c inwardly touched with neede of the thing wee aſke, hauing our minds wholly bent thereupon, and not caried away with by-thoughts.

Pſal,51,17. & 145,18. 2,Cor,4,20, Mat,6,7. Rom,8,26,

Thirdly, that our Prayers bee grounded vppon d Gods promiſes, with full aſſurance that they ſhall be graunted, ſo farre as the Lord doth know them to be meete and needfull for vs.

d Iam,1,6. Mark 11,24. Luk,11,9.1 11,12.13. 1.Iohn.5,15.

Fourthly, that wee e continue in prayer, although we haue not our requeſts at the firſt.

e Luk,18.1.2, 3.4,5.&c. Rom,12,12 1 Theſ 5,17. Ephe,9,18. Col,4,2.

Fiftly, that wee aſke not thoſe things which we f thinke good in our owne fantaſie, but only g that which God commandeth vs to aſke of him: All which thinges be h contained in

Mat,15,22. 23.24.&c. f Iam,4,3.

the Lords prayer.

queſt. Rehearſe the Lords Prayer.

Anſwere.

h
Mat,6,9. &c.
Luk,11,2. &c.

OVr Father which art in heauen hallowed bee thy Name: thy kingdome come, thy wil be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue thē that treſpaſſe againſt vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

c
Deu,9,13
Apo,4,9,11
Apo,5,12,13
1,Cor.26.
10.11,12.13

Qu. What doſt thou deſire of God in this prayer.

d
1,Pet,5,11.
Apo,6 14.
Apo,7,12.

An. First, I deſire of our heauenly father, that his name may bee hallowed, firſt in his excellent woorkes, which is, when wee acknowledge a his mercy, wiſedom, iuſtice, and prouidence, that hee alone woorketh all things, and that onely the Lord God be had in honour, all other ſet aſide. Secondly, that his Name may bee glorified in our godly liuing and conuerſation.

a
Pſal,113,2.3. & 145,1.
Rom.11,36. & 16.27.
b
Ioſu,1,24.

2 In the ſecond petition, we deſire that

that God his kingdome c may come, that is, that hee will declare himselfe to be King ouer his Church, in guiding and defending it, in encreasing of the number of the faithfull, in d thrusting forth Labourers into the Harueſt, and blessing their Labours, and suppressing the rage of the wicked Tyrants. Secondly, that he will exercise his kingdome seuerally in euery one of his, killing sinne in vs, and all worldly care, and renewing vs to righteousnesse of life.

c Esay 52, 5. Eze. 36, 20. Rom. 2, 24.
d Mat. 3, 2, & 5, 19 & 13. 31, 32, 33.
e Mat. 9. 38.
f 1. Iohn 3, 8. Rom. 16, 20.
g Rom. 8, 10. 11. 13, &, 6, 9, 1, Ioh. 5, 8, 9.

3 In the third petition, wee desire that Gods will may bee done, that is, that we may willingly in al thinges resigne our selues to Gods will, without murmuring or grudging.

h Luke 22, 42 Tit. 2, 12. 1 Pet. 4, 2. 1. Iohn 2, 1.

4 In the fourth petition, wee pray that hee will giue vnto vs, i walking faithfully in our calling, our daylie bread, that is, all thinges needfull for our liuing in this present life.

i Gen. 3, 19. Eph, 4, 18. 1, Thes, 2, 9, 10.
k Psa,, 145, 15 145, 27. & 105, 26, Esay, 3, 1.

5 In the fift petition, wee pray that our sinnes may bee forgiuen vs, that hee will not lay to our charge our sinnes, nor the punishment due vnto them, but that he will accept the death

and Passion of Christ, as the full satisfaction for our sinnes, and that we may hereof haue iust assurance in our conscience, that the punishment of our sinnes is fully discharged in Christ, and therefore frēely forgiuen vnto vs, as surely as we doe forgiue others: and that we n may loue one another frō the bottom of our harts, all desire of reuenge set aside.

l Eph,3,12, 1,Ioh,5,13. 20. m Rom,8,15. & 8,38,39. Mat,6,45 &6.4,5.1, Lu,6,36,. Iam 2,13. n Mat.6.14. & 5.23s24 Ro, 12,19. o Ro,16, 20. 2,Tim.4. 17.18. Eph 6,10,11. 1,Cor,10, 13

In the first & last petition, we doe pray God that he will not lead vs into temptation, but deliuer vs, that is that hee o will not bring vs further into the battell with our spirituall enemies, then we by his holy spirite shall be able to preuaile and ouercome.

Que. And why is this added: *For thine is the Kingdome, the power and the glory, for euer and euer, Amen.*

Answere.

Not only to kindle in our harts to a desire the glory of God, but also to teach vs that this prater is grounded vpon none other, then on God alone: and that wee should not thinke the Kingdome of God tobe weake, and voyd

voide of force and might. And that he is onely to bee honoured, praised, and glorified, and that his power is infinite, perpetuall, and euerlasting. And in this word *Amen*, is expressed the feruent desire to obtaine those things which wee aske of God, and our hope is confirmed, ỹ those things which we aske, are granted vnto vs. by which our consciences are pacified, and so we end our prayers.

Que. Tell me now briefely the effect of all thou hast learned.

An. By the ten commandementes I see my miserable estate, that I deserue death, damnation, & the curse of God, which must nedes be payd, because God is iust, and whereas I my selfe am not able to pay it, the holy ghost through the preaching of the Gospell, worketh in me faith, which assureth me, that the Sonne of God, beeing made man for me, hath euen in my Nature suffered whatsoeuer my sins deserued, and hath made me with him the child of God, and heire of euerlasting life. Whereof least I should doubt or wauer, hee hath appointed.

pointed two Sacramentes, as outward signes and tokens to bee seene and felt of me, that as surely as I see my selfe made partaker of them outwardly: so the holy Ghost inwardly instructing mee, I should not doubt, but inwardly bee partaker of Christ himselfe withal his benefits, his ransome, righteousnesse and holinesse to bee mine, that in him, and thorowe him, I shal haue life euerlasting. And thus beeing borne anewe into this liuely hope, by the holy Ghost, my waies should bee directed and guided by the same Spirite, to walke in holinesse and righteousnesse.

the daies of my life

Amen.

A

A Prayer contayning the ſumme and effect of this Catechiſme.

O Mercifal and heauenly father, for ſo much as at euery light occaſion, I am with drawne from thy holy lawes to the vanities of this life vnto all ſinne and wickednesſe: I beſeech thée in mercy ſette before mine eyes alwaies the remembraunce of thy iudgement ſeat, and my laſt end: whereby I may be daily ſtirred vp to conſider in what greater daunger I ſtand, through the horrible puniſhment due to my ſins, that daily groaning vnder the burthen of them, I may fly for ſuccour to thy beloued Sonne Jeſus Chriſt, who hath fully paid, ſuffered, and ouercome the puniſhment due to them, and thorough the working of the holy ſpirit in me, I may be fully aſſured in my ſoule & conſcience, that the curſe, condemnation and death, which theſe my ſins deſerue, is fully paid, ſuffered & ouercom in Chriſt, that his righteouſnes, obedience, and holineſſe is mine and what-

whatsoeuer he hath wrought for mãs saluation, is wholly mine.

Strengthen this faith in me dayly more and more, that I may inwardlyfæle comfort & consolation in this, that I fæle thy holy Spirite beare record vnto my Spirit, that I am thy Childe, grafted into the Body of thy son, and made with him fellow heire of thine euerlasting Kingdome. So worke in me by thy holy Spirit, that daily more and more I may fæle sin die in me, that I do not delight therein, but daily may groane vnder the burthen thereof, vtterly hate, detest, and loath sin, set my selfe and all the powers of my soule and body against sin, & haue al my ful delight, ioy, comfort, and pleasure in those thinges which bee agreeable to thy will, that I may walk as becommeth the child of light, loking still for that good time when it shall please thee to call me to thineu erlasting Kingdome and ioy eternall. This in mercy graunt vnto me for Iesus Christ his sake, my onely Lord and Sauiour, Amen.

FINIS.

Dering, A Short Catechisme.
STC 6720

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

When this volume was taken apart for rebinding, in May 1946, the present work was examined and found to be as follows:

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